

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, EIGHTH MONTH 3, 1872.

NO. 50.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

stage, when paid quarterly in advance, five cents.

For "The Friend."

Dollinger, and the new Protest against Rome.
(Continued from page 388.)

"As regards the *policy* of the leaders of this movement, Dr. Dollinger does not wish to break with the Church; he does not propose to found a new sect: on the contrary, he seriously strives to avoid the appearance of separation. He stands upon the old faith, as defined by the Council of Trent, and summarised in the creed of Pius IV. He holds the Pope to be the innovator, and the Vatican Council to be the compiler of the new faith, and the founder of a new church. Dr. Dollinger keeps by the old historic church of the fathers and Councils; it is the Pope that has betrayed: so he puts it. Dollinger's position, as we will afterwards show, illogical, and cannot be long maintained; but looking at it with his lights, and judging of it from his standpoint, it is practically a wise one. He doubtless foresaw that very soon the action of this Infallibility dogma would bring Rome into conflict with every department of life—with all the rights of the citizen and all the powers of the State, and that soon the conflict would be not between himself and Rome, but between the whole of society and Rome. He therefore resolved to stand still, and let Rome attack; to do nothing tending to formal separation till Rome forced it upon him and upon the whole body of his adherents, thus bringing on a quarrel which must very soon draw the nation and government into its vortex. And as Dr. Dollinger doubtless foresaw, so has it happened.

"First came the case of the soldier in one of the Rhine Provinces, who wished to marry within the forbidden degrees of relationship. In ordinary circumstances a small sum would have procured him a dispensation, but he had put his name to the Dollinger address, and the bishop refused him marriage unless he would publicly withdraw his signature. This and all similar cases, which, of course, will emerge by hundreds, raises an important question for the Bavarian Government even—shall it back the ecclesiastical tyranny that forbids marriage for a religious offence, or shall it pass a law declaring marriage a civil right? Immediately after, another and yet more important case occurred. Dr. Zenger fell ill and died. He had breathed his last without being

shriven of a great offence. He had signed the paper expressing concurrence in the movement of Dr. Dollinger, and the Archbishop of Munich forbade his Christian burial. What happened? Dr. Friedrich, the young champion we have already named, administered the last rites to Dr. Zenger, and had the further courage to read the burial service over his remains. The citizens of Munich gave their imprimatur to this act of rebellion against ecclesiastical authority by turning out *en masse* to attend the funeral of Zenger, and almost the whole population of Munich followed to the grave the remains of the man over whom Rome had suspended her curse. Dr. Friedrich had been previously excommunicated, but now he was deprived of all his faculties and benefices. The quarrel every day widened, and the citizens of Bavaria began to perceive that they must either swallow the Infallibility dogma or be stripped of their civil rights. Thus the conflict passed into the civil and political sphere. It was no longer Dr. Dollinger, it was the whole body of his adherents—priests, professors, students, municipal corporations, and individuals of high social position who were struck at. Over all was suspended the sword of Rome, for all were virtually excommunicated, and might come, they knew not how soon, into direct contact with that excommunication by being deprived of baptism for their children, and marriage or Christian burial for themselves. The quarrel was still further complicated and embittered by the high-handed procedure of the Archbishop of Munich, who published the Infallibility decree in Bavaria in open violation of the law, which says that no papal bull shall be published in the country without the permission of the government.

"This brought the matter to a point where the Bavarian Government felt that it must interfere. Was it to stand by and see a large and most influential body of citizens deprived of those ecclesiastical privileges on which, by the constitution of the country, are suspended civil status and rights? Was it to see professors driven from their chairs and deprived of their emoluments, priests excommunicated and expelled their churches, and withhold its protection in the matter of their civil rights? Was it to see its own laws violated and itself bearded by a foreign and irresponsible power, and quietly submit? This would have been to declare the priesthood supreme, and to deliver up the government of the country into the hands of Rome. The Bavarian Government felt that it could no longer stand neutral; the war had come to the very gates of the legislature, to the very foot of the throne, and it must take one side or other. It hesitated for some time, feeling the gravity of the conflict. The ministry was broken up by the question: it shrunk from the humiliation of stooping to its Ultramontane opponent, and yet was afraid to grapple with him. A new ministry was formed—and happily for the

independence of Bavaria and the peaceful progress of the movement, the King and his Minister of Public Worship, Von Lutz, made their choice on the side of Dr. Dollinger, and on the 27th of August intimated by letter to the Archbishop of Munich the resolution of the Bavarian Government to defend the Protesters in their civil and political rights, despite the ecclesiastical fulminations that might be launched against them. The letter moreover declared the dogma to be an innovation dangerous to the State, and plainly hinted that the church authorities had begun to disregard the civil authority and its law, and to raise the Church above the State in secular matters, and concluded by expressing the determination of the Government to maintain its own authority by its own power, even at the risk of coming into collision in important questions of principle with the Church. This changed the aspect of the affair: it was no longer an exclusively church movement, but a war against the State and Government of Bavaria.

"But the quarrel as a State quarrel cannot be confined to Bavaria. It has already extended into Austria, where Priest Anton of Linz has begun to preach against the dogma of Infallibility. His bishop has suspended him, but Anton goes on preaching to large crowds, in the open air when public halls cannot be found; and he has already awakened such interest in the question, that three thousand families in Vienna have sent in a document to the Government, declaring their disbelief of the Infallibility dogma, and praying the Austrian Government to grant the use of cathedrals and churches to Father Anton and his followers. Now that the governments have got over their vacillation and are declaring on the side of the movement, we may expect to see the priests gather more heart, and men like Alois Anton will start up here and there and begin a crusade against the tyranny of Rome, now grown more unbearable than ever. The union of the Germans in the one Germanic Empire lays a broad basis for the movement as a State quarrel, and makes it almost inevitable that Prussia should become the stronghold of the Altkatholiken. There the soil is prepared, and the priests have only to do what they are doing in Bavaria—set the law at naught, and attack the rights of citizens on ghostly pretences—to bring down upon themselves the heavy hand of the redoubtable Chancellor. It is not likely to escape the sagacious and far-seeing Bismarck that in no way can he so effectually unify and consolidate the Germanic Empire as by fostering a movement which is working in the direction of unity of faith, for of all bonds this is the most firm. In fact, he has already taken a step in this direction. He has abolished the special Bureau for the transaction of Roman Catholic affairs—a quiet but significant step, which withdraws the constitutional rights which the Roman Catholics enjoyed as

a chartered body within the empire, and places them on the same platform with other nonconforming sects, the Jews and Moravians, for instance.

"This is the first phase of the Alt-Catholic movement. Already it has dug a gulf between the Roman Church and the German States. Rome pursues with her spiritual bolts all who declare against her Infallibility, and the State takes those whom she assailed under the protection of her civil sword. This is an open war between the two. The Church cannot revoke her anathema; and the State cannot surrender its right to defend its own subjects in their civil privileges, and so the breach must go on widening every day. In our next paper we will direct attention to the Programme of principles and the line of action determined upon by the ecclesiastical leaders at their great meeting at Munich in September last."

(To be continued.)

For "The Friend."

George Fox the Younger

Was one of that noble band, who, about the middle of the 17th century, were raised up in England, to revive the truths of Primitive Christianity, and to call people away from dependence on mere forms and ceremonies, and fix their attention on the work of Divine Grace in the heart, as the source of true and saving knowledge. He was older in years than the George Fox, who is usually recognized as the founder of our religious Society, but having been brought into the field of active labor somewhat later in point of time, he styled himself in his writings "the younger," so as to preserve his own identity, and at the same time to acknowledge the superior claims of him to whom he looked up as an elder in the Truth, worthy of double honor. Wm. Penn says that he was called "the younger," "not that he was so in years, but that he was so in the Truth; but he was also a *worthy man, witness and servant of God in his time.*"

Like Wm. Dewsbury and many others, before meeting with George Fox, he had been convinced of the same truths to which that eminent apostle had arrived; and when they met, he was prepared to acknowledge him as one with whom he was in unity. The number of persons in this condition, scattered throughout Great Britain was large, and this was one cause of the success that accompanied the labors of our early Friends, and the rapid spread of their principles.

George Fox the younger was a zealous laborer for the spiritual welfare of others; and in his deep waiting upon the Father of all, was often commissioned to use both tongue and pen for the encouragement, reproof or warning of his friends, or of those in authority—sometimes in a prophetic manner. A remarkable instance of this is to be found in one of his publications issued in the year 1661, in which he lamented over England, because of the judgments that were coming upon her inhabitants for their wickedness and persecution, saying, among other things, that the Lord had spoken in him, concerning them: "The people are too many, the people are too many, I will thin them, I will thin them." He added that the Spirit of the Lord had signified unto him, That an overflowing scourge, yea, even an exceeding great and terrible judgment was to come upon the land, and that many in it should fall and be taken away.

This was literally fulfilled in 1665—four years afterwards, by a visitation of the plague, which was introduced into England in some goods that came from the Levant. The population of London at that time was probably somewhat less than that of Philadelphia at present, if we may judge from the weekly returns of mortality, which varied from 240 to 300 deaths. The disease lingered about the city, without spreading much, during the winter months, but as warm weather came on its ravages were more severe, until the deaths amounted to from 1000 to 1600 a day—and 100,000 persons had fallen victims to it. A very large number of those who were able had fled from the city—places of amusements were shut up, the courts of law were closed, and the streets were so little used that grass grew in them. One who resided in London during that period, has left an account of the calamity, which gives the reader a vivid impression of the awe-stricken condition of the greatly thinned population. He says: "People might be heard even in the streets, as we passed along, calling upon God for mercy, through Jesus Christ, and saying: I have been a thief; I have been a murderer; and the like; and none durst stop to make inquiry into such things, or to administer comfort to the poor creature, who in the anguish both of soul and body thus cried out. From the middle of August to the middle of September the infection still increased and spread itself with an irresistible fury. It was reckoned that during that time there died no less than 1600 a day, one day with another. It was then that the confusion and terror were inexpressible. The contagion despised all medicine; death raged in every corner, and had it gone on as it did then, a few weeks would have cleared the town of all its inhabitants. In that very moment when 30,000 were dead in three weeks, nay, when it was reported 3,000 died in one night, and 100,000 more were taken sick, when we might well say, 'vain was the help of man,' it pleased God to cause the fury of it to abate, and by His immediate hand to disarm the enemy. It was wonderful! The physicians were surprised, wherever they visited, to find their patients better, and in a few days everybody was recovering."

George Fox the younger, like many others of his brethren in that day, was called upon to suffer persecution for his testimony to the Truth. In the 5th mo. 1660, he went to Harwich, and as he was preaching in a meeting there, a rude multitude gathered about the house, and, as Sewel describes the scene, made a hideous noise. Hearing the noise, he grew very zealous, and with a mighty power was made to say, "Woe, woe unto the rulers and teachers of this nation, who suffer such ungodliness as this and do not seek to suppress it." This being reported to the mayor of the city, he sent his constables, who took George out of meeting and committed him to prison, where he lay for a number of months, before he regained his liberty.

It was in this year (1660) that Charles the 2d was brought back from exile and placed on the throne of England, and our friend while still in prison, wrote to the king, exhorting him to recognize the hand of the Lord in the changes which had marked the government, and to avoid the evil deeds of which his predecessor had been guilty. In the 8th mo. of the same year, he again addressed a letter to the king, who had shown

some intention of favoring the Roman Catholic religion—earnestly expostulating with him on his course, and reproving him for suffering wicked and profane shows and sports, for allowing persecution to be continued, and for not living a better life himself. The following sentence from it, will show the style of this plain-dealing epistle: "When I have seen the abomination and cruelties which are committed and intended, there hath a pity arisen in me towards thee for thy soul's sake; and it hath been my desire, if it might stand with the will of God, that he would put it into thy heart to go out of the land again, that so thy life might be preserved, and that thou mightest have time to repent; for although many men flatter and applaud thee for self-ends, yet I see the Lord is displeased with thy ways." Sewel adds, "This letter (a clear evidence of the author's innocent courage) was delivered to the king, who read it, and seemed to be reached thereby and touched at heart; but his brother, the Duke of York (afterwards James the 2d) was displeased with it, and being violently set against the author, advised the king to use severity towards him; but the king, being good-natured, said, 'It were better for us to mend our lives.'"

From his prison, he wrote several other papers, some of them for the consolation and encouragement of his friends. He did not long survive his release from confinement, as he died either in the latter part of the year 1660, or in 1661. Sewel thus describes the close of his life: "In his sickness I find, that though he was weak in body, yet he was strong in spirit, so that he would even sing for joy of heart. He exhorted his friends to keep in unity, and then with much fervency of spirit he prayed God and exhorted his friends to keep their garments unspotted of the world, because great was the day of trial that was at hand. Afterwards, recommending them to the Lord, he took his leave of them, and slept in perfect peace with the Lord."

The Sauba or Carrying Ant of Brazil.

This ant is seen everywhere about the suburbs, marching to and fro in broad columns. From its habit of despoiling the most valuable cultivated trees of their foliage, it is a great scourge to the Brazilians. In some districts it is so abundant that agriculture is almost impossible, and everywhere complaints are heard of the terrible pest.

The workers of this species are of three orders, and vary in size from two to seven lines. The true working-class of a colony is formed by the small-sized order of workers, the worker-minors as they are called. The two other kinds, whose functions, as we shall see, are not yet properly understood, have enormously swollen and massive heads; in one the head is highly polished; in the other it is opaque and hairy. The worker-minors vary greatly in size, some being double the bulk of others.

In our first walks we were puzzled to account for large mounds of earth, of a different color from the surrounding soil, which were thrown up in the plantations and woods. Some of them were very extensive, being forty yards in circumference, but not more than two feet in height. We soon ascertained that these were the work of the Saubas, being the outworks, or domes, which overlie and protect the entrances to their vast subterranean

eries. On close examination, I found the h of which they are composed to consist very minute granules, agglomerated with cement, and forming many rows of little res and turrets. The difference in color in the superficial soil of the vicinity is owing to their being formed of the undersoil, brought up from a considerable depth. It is very rarely that the ants are seen at work on these mounds; the entrances seem to be generally closed; only now and then, when some particular work is going on, are the galleries opened. The entrances are small and numerous; in the large hillocks it would require a great amount of excavation to get to the main galleries; but I succeeded in removing portions of the dome in smaller hillocks, and then I found that the minor entrances converged, at the depth of about two feet, to one broad elaborately-worked gallery or mine, which was four or five inches in diameter.

This habit in the Sauba ant of clipping and carrying away immense quantities of leaves has long been recorded in books on natural history. When employed on this work, their processions look like a multitude of animated leaves on the march. In some places I found an accumulation of such leaves, all circular pieces, about the size of a sixpence, lying on the pathway, unattended by ants, and at some distance from any colony. Such heaps were always found to be removed when the place is revisited the next day. In course of time I had plenty of opportunities of seeing them at work. They mount the tree in multitudes, the individuals being all worker-majors. Each one places itself on the surface of a leaf, and cuts with its sharp scissor-like jaws a nearly semicircular incision on the upper side; it then takes the edge between its jaws, and by a sharp jerk detaches the piece. Sometimes they let the leaf drop to the ground, where a little heap accumulates, until carried off by another relay of workers; but, generally, each marches off with the piece it has operated upon, and as all take the same road to their colony, the path they follow becomes in a short time smooth and bare, looking like the impression of a cart-wheel through the herbage.

It is a most interesting sight to see the vast host of busy diminutive laborers occupied on this work. Unfortunately they choose cultivated trees for their purpose. This ant is quite peculiar to tropical America, as is the entire genus to which it belongs; it sometimes despoils the young trees of species growing wild in its native forests; but it seems to prefer, when within reach, plants imported from other countries, such as the coffee and orange trees. It has not hitherto been shown satisfactorily to what use it applies the leaves. I discovered it only after much time spent in investigation. The leaves are used to thatch the domes which cover the entrances to their subterranean dwellings, thereby protecting from the deluging rains the young broods in the nests beneath. The larger mounds, already described, are so extensive that few persons would attempt to remove them for the purpose of examining their interior; but smaller hillocks, covering other entrances to the same system of tunnels and chambers may be found in sheltered places, and these are always thatched with leaves, mingled with granules of earth. The heavily-laden workers, each carrying its seg-

ment of leaf vertically, the lower edge secured in its mandibles, troop up and cast their burthens on the hillock; another relay of laborers place the leaves in position, covering them with a layer of earthy granules, which are brought one by one from the soil beneath.

The underground abodes of this wonderful ant are known to be very extensive. The Rev. Hamlet Clark has related that the Sauba of Rio de Janeiro, a species closely allied to ours, has excavated a tunnel under the bed of the river Parahyba, at a place where it is as broad as the Thames at London Bridge. At the Magoary rice mills, near Pará, these ants once pierced the embankment of a large reservoir: the great body of water which it contained escaped before the damage could be repaired. In the Botanic Gardens, at Pará, an enterprising French gardener tried all he could think of to extirpate the Sauba. With this object he made fires over some of the main entrances to their colonies, and blew the fumes of sulphur down the galleries by means of bellows. I saw the smoke issue from a great number of outlets, one of which was 70 yards distant from the place where the bellows were used. This shows how extensively the underground galleries are ramified.

Besides injuring and destroying young trees by despoiling them of their foliage, the Sauba ant is troublesome to the inhabitants from its habits of plundering the stores of provisions in houses at night, for it is even more active by night than in the day-time. At first I was inclined to discredit the stories of their entering habitations and carrying off grain by grain the farinha or mandioca meal, the bread of the poorer classes of Brazil. At length, whilst residing at an Indian village on the Tapajos, I had ample proof of the fact. One night my servant woke me three or four hours before sunrise by calling out that the rats were robbing the farinha baskets. The article at that time was scarce and dear. I got up, listened, and found the noise was very unlike that made by rats. So I took the light and went into the store-room, which was close to my sleeping-place. I there found a broad column of Sauba ants, consisting of thousands of individuals, as busy as possible, passing to and fro between the door and my precious baskets. Most of these passing outwards were laden each with a grain of farinha, which was, in some cases, larger and many times heavier than the bodies of the carriers. Farinha consists of grains of similar size and appearance to the tapioca of our shops; both are products of the same root, tapioca being the pure starch, and farinha the starch mixed with woody fibre, the latter ingredient giving it a yellowish color. It was amusing to see some of the dwarfs, the smallest members of their family, staggering along, completely hidden under their load. The baskets, which were on a high table, were entirely covered with ants, many hundreds of whom were employed in snipping the dry leaves which served as lining. This produced the rustling sound which had at first disturbed us. My servant told me that they would carry off the whole contents of the two baskets (about two bushels) in the course of the night, if they were not driven off; so we tried to exterminate them by killing them with our wooden clogs. It was impossible, however, to prevent fresh hosts coming in as fast as we killed their companions. They returned the

next night; and I was then obliged to lay trains of gunpowder along their line, and blow them up. This, repeated many times, at last seemed to intimidate them, for we were free from their visits during the remainder of my residence at the place. What they did with the hard dry grains of mandioca I was never able to ascertain, and cannot even conjecture. The meal contains no gluten, and therefore, would be useless as cement. It contains only a small relative portion of starch, and, when mixed with water, it separates and falls away like so much earthy matter. It may serve as food for the subterranean workers. But the young or larvæ of ants are usually fed by juices secreted by the worker nurses.

Ants, it is scarcely necessary to observe, consist, in each species, of three sets of individuals, or, as some express it, of three sexes—namely, males, females, and workers; the last-mentioned being undeveloped females. It is one of the great peculiarities of the Sauba ant to possess three classes of workers. My investigations regarding them were far from complete; I will relate, however, what I have observed on the subject.

When engaged in leaf-cutting, plundering farinha, and other operations, two classes of workers are always seen. They are not, it is true, very sharply defined in structure, for individuals of intermediate grades occur. All the work, however, is done by the individuals which have small heads, whilst those which have enormously large heads, the worker-majors, are observed to be simply walking about. I could never satisfy myself as to the function of these worker-majors. They are not the soldiers or defenders of the working portion of the community, like the armed class in the Termites, or white ants; for they never fight. The species has no sting and does not display active resistance when interfered with.

The third order of workers is the most curious of all. If the top of a small, fresh hillock, one in which the thatching process is going on, be taken off, a broad cylindrical shaft is disclosed, at a depth of about two feet from the surface. If this be probed with a stick, which may be done to the extent of three or four feet without touching bottom, a small number of colossal fellows will slowly begin to make their way up the smooth sides of the mine. Their heads are of the same size as those of the class No. 2; but the front is clothed with hairs, instead of being polished, and they have in the middle of the forehead a twin ocellus, or simple eye, of quite different structure from the ordinary compound eyes, on the sides of the head. This frontal eye is totally wanting in the other workers, and is not known in any other kind of ant. The apparition of these strange creatures from the cavernous depths of the mine reminded me, when I first observed them, of the Cyclopes of Homeric fable. They were not very pugnacious, as I feared they would be, and I had no difficulty in securing a few with my fingers. I never saw them under any other circumstances than those here related, and what their special functions may be I cannot divine.

The whole arrangement of a Formicarium, or ant-colony, and all the varied activity of ant-life, are directed to one main purpose:—the perpetuation and dissemination of the species. Most of the labor which we see performed by the workers has for its end the

sustenance and welfare of the young brood, which are helpless grubs. The true females are incapable of attending to the wants of their offspring; and it is on the poor workers, who are denied all the other pleasures of maternity, that the entire care devolves.

OUR PATTERN.

Looking unto Jesus.—Heb. xii. 2.

A weaver sat one day at his loom,
Among the colors bright,
And the pattern for his copying
Hung fair and plain in sight.

But the weaver's thoughts were wandering
Away on a distant track,
As he threw the shuttle in his hand
Wearily forward and back.

And he turned his dim eyes to the ground,
And tears fell on the woof;
For his thoughts, alas! were not on his home,
Nor the wife beneath his roof;

When her voice recalled him suddenly
To himself, when she sadly said:
"Ah, woe is me! for your work is spoiled,
And what shall we do for bread?"

And when the weaver looked, he saw
That his work must be undone;
For the threads were wrong, and the colors dimmed,
Where the bitter tears had run.

"Alack, alack!" said the weaver,
"And this had all been right
If I hadn't looked at my work, but kept
The pattern in my sight."

Ah! sad it was for the weaver,
And sad for his luckless wife,
And sad will it be for us, if we say,
At the close of a weary life:

The colors that we had to weave
Were bright in our early years,
But we wove the tissues wrong, and stained
The woof with bitter tears.

We wove a web of doubt and fear—
Not faith, and hope, and love—
Because we looked at our work, and not
At our Pattern, up above!"

Phoebe Cary.
For "The Friend."

High Tartary, Yarkand, and Kashghar.

(Continued from page 386.)

On his arrival at Yarkand, he was presented to the Shaghāwal, of whom he remarks: "He is not the mere governor of Yarkand, as I had imagined, but is the second man in the kingdom, answering to the Grand Vizier in Turkey. During the absence of the king at Kashghar, he occupied the palace, to which I was now led. Passing through the great gate which I had before seen, and which was full of soldiers (no sham appearance of *neglige* here), we reached a second similarly guarded portal, which gave access to the interior of the palace. One large courtyard was crossed. Its four sides were lined with officials sitting solemnly with eyes fixed on the ground, and each bearing a white wand in his hand. The silence prevailing amid such numbers of men made an impression quite in keeping with the scene, the palace of an Oriental despot. Before the door of a second courtyard, a large screen concealed everything until we entered. Here the solitude of the inner penetralia was as effective as the silent crowd without. An usher with a white wand preceded us, and halfway up the court stopped me to point through a distant door, where he whispered to me the Shaghāwal was visible. I saluted him as required by bowing, and then was conducted up some steps to the door of the room.

Here every one left me, and the usher motioned to me to enter alone. A small elderly man in sober-colored clothes was sitting on a cushion by the fire. He rose, and hurried forward to meet me near the door, where he embraced me after the Eastern fashion, and then led me by the hand to another cushion near the fire opposite his own, all the while welcoming me most cordially and inquiring whether I had received every comfort and attention by the way. After sitting down, I rose again as I had been instructed, and uttered the Allaho-akber! with the sweep of the arms. Then sitting down again, Toorkee fashion, I received and replied to many complimentary speeches from the Shaghāwal. He expressed his pleasure at the arrival of an Englishman, saying that they know the friendship of our nation for the Sultan of Room, [Turkey] who was the chief of the Mussulman religion, and thus regarded us as already their friends also. But the arrival of an English Sahib, who has undertaken all the trouble and difficulty of so long a journey for the purpose of visiting his king, was a further bond of friendship. Friendship, he said, makes everything to prosper; but by enmities countries become waste. I replied, suitably I hope, saying that I trusted my visit might be the means of establishing a friendly intercourse between the two countries, as we on our parts entertained the most amicable feelings towards the Toorks. I added that, when my sovereign heard of the kind treatment extended to one of her subjects in Toorkistan, she would be extremely pleased."

From the memoranda kept while at Yarkand, the following extracts are made:—

"Dec. 12th.—Mahammad Nazzar came again. He said he heard I had asked to go over the fort, and that he came to warn me, as a friend, that this was not proper. I replied that I had not asked to go over the fort, but merely to go out for a ride in the country for air. He said, 'It is the custom in this country that no guest goes anywhere out of doors before seeing the king.' I thanked him for his advice, which he repeated at great length. Soon afterwards the Moonshee brought me a letter he had just received from the Shaghāwal, to the effect that he heard my servants had gone and sold some things in order to get money to defray our private expenses; that he felt quite hurt that I did not apply to him for money; and that people ill disposed to government would say that the rulers were not showing proper attention to their English guest.

Dec. 25th.—To-day the Shaghāwal sent me, in honor of the day, a tremendous 'dastar khan,' and two silk robes and a cap. The things were brought in by twelve men under charge of the Yoozbashee, who entreated me to tell him what was required to keep Christmas properly according to English custom. I gave him and the Panjabashee presents, and exchanged presents with all my servants. The Moonshee brought me twenty different kinds of bread made in Yarkand.

Jan. 3d, 1869.—This morning before I had breakfasted, the Yoozbashee arrived with a large packet of silks and brocades for me to give as presents to the king, &c., according to an arrangement which we came to yesterday. Nominally, these things are merely lent to me, and are to be replaced by my own things when they arrive. After showing me all the stuffs, he gave me the welcome news

that I was to start for Kashghar to-morrow. All this he communicated through my two attendants who talk Persian. After this sending them both out of the room, he produced from the breast of his robe a packet containing eleven lumps of stamped silver (called 'koroos'), one full-sized one, and ten small ones equal in value to another koroos. The whole is worth about 35*l*. He whispered to me to put them away out of sight, and that the Dad-khwah had sent them to me, thinking I might be in want of ready money for use."

In the description of the journey from Yarkand to Kashghar, the royal residence we get a pleasant description of a farmer's household. "After riding not quite three tash (say fourteen miles), we halted at a village full of ironworks. I was taken to a house where the large room was given up to me, the family retiring into some inner apartments. A bustling, good-humored farmer's wife did the honors, and was very grateful to me for interceding with the Yoozbashee, who wished to turn her whole household out of doors. A few presents of tea, meat, and bread (from my *dastar-khan*) were received with numerous Allaho-akbers, and a return present of a melon. Later in the day, at the time of breaking the fast, her husband advanced, bringing me a basin of hot *macaroni* soup, while she brought me a newly baked cake of bread; both very good indeed. Basins of soup were also given to my Hindoo servants, who, although unable to eat of it, at a hint from me took the basins with a bow, and, going out, handed them over to the other servants. The household arrangements are quite as good as those of an English small farmer and his family. Neat and clean earthenware dishes placed on the shelves; large, well made, and ornamented wardrobe boxes—everything comfortable and well-to-do. The entrance is through a regular farmyard, with sheds for the cattle on one side, littered down with straw, closed stables for the horses, cocks and hens strutting about, and all the tillage implements standing up in corners. The hay and straw are stacked on the roofs, while a door leads out into a walled orchard. To make the scene more homelike, snow is lying an inch or two deep over the whole country, and the roadside pond is hard frozen, with village boys cutting out slides on it in their hob-nailed boots.

"In the afternoon, I went a little way down the lane to see an iron-smelting furnace at work. It is just like a dice-box four or five feet high, with a roof over it, leaving an exit in the middle for the smoke. Round the dice-box, under the roof, sit six boys and girls blowing skin bellows with each hand—twelve bellows in all. An opening shows the glowing mass with a stream of molten stuff slowly oozing downwards. A pit two feet deep shows the bricked-up door of the furnace, through which the metal is extracted daily. The ore is broken up by a man with a hammer, who keeps throwing it in at the chimney, while another supplies charcoal through the same opening. No third substance. Twenty 'charaks' weight (16 lbs. each) of ore, and the same quantity of charcoal, are used in the twenty-four hours, and the produce is about four 'charaks' of iron. The metal is very good and fine-grained, looking almost like steel when made up into tools."

(To be continued.)

For "The Friend."

From the Letters and Papers of John Barelay.

(Continued from page 390.)

1818, Third month 3rd.—I believe if any persons were more fully open, and implicitly given up to acts of dedication apparently small, and were willing to go, to stay, do, or to forbear in minor matters, as seemed best, that they would thrive more vigorously in religious stature and strength. One thing or another came gradually before the view of my mind; all that I had to do, or believed was required at my hands, came not upon me at once: for there was no hard taskmaster to obey, but one who knew my weakness, and my inability to give up even to the least matter of duty, without his special aid. I was concerned to keep my eye open, to see whatever He might show me was to be given up to,—and as my desire from day to day unto him, and the accomplishment of his will respecting me,—first one thing, then another, at seasons opened before with me with sufficient clearness: sometimes these apprehended duties were very little matters, at other times they were of fearfully great importance; and often were they of a nature and complexion, which the worldly-wise part of myself and others, could not bear or understand. Yet after having gone through and been favored to stand faithful in the performance of these things, I have often seen the propriety of them; and I have felt it a precious thing to be 'led about and instructed' so suitably, so seasonably, so safely."

The encouraging hope held out in the following letter, "that there are or will arise, those who will, in some sense, 'build the old waste places;'" and that "the number of those that are guided and governed by the teachings of that Spirit, which leadeth into all truth, will be greatly multiplied," is truly animating to hearts that have long in secret mourned over the desolations of Zion, and bewailed her pitiful estate. The plaintive language of some of these has been, "How is the gold become dim! How is the most fine gold changed! And, "because of the mountain of Zion which is desolate, the foxes walk upon it." Because too, "Nazaries (that) were purer than snow" and "their polishing was of sapphire," are now too little known in the streets.

Notwithstanding, we believe there are those "left of the captivity," who sigh and who cry for the state of things among us; whose sorrowing hearts at times are enabled in effect to pray, "Remember, O Lord, what is come upon us: consider and behold our reproach." Though such is the straitness of the siege to which these are at seasons subjected, that to each other the language of the king of Israel to one who asked help of him, seems more befitting their lips: "If the Lord do not help thee, whence shall I help thee? out of the barn-floor, or out of the wine-press?" Nevertheless these needy ones "shall not always be forgotten: the expectation of the poor shall not perish forever!" How soon the famine in Samaria, through the Lord's omnipotent power, was turned into plenty! He yet ruleth over all. Though apparently asleep as in the ship, His mighty power sleepeth not. But can arise and at a word rebuke the winds and the sea and proclaim a peaceful calm. May the secret, fervent, importuning entreaty of these be more and more poured out upon the altar of acceptable sacri-

fice; then will the Lord God of Israel hear in heaven His dwelling place, and, it may be, in mercy, forgive the sin of his people, and bring them again unto the land—unto a faithful support of the doctrines and testimonies of this religious Society—which He gave unto their fathers; that he may incline our hearts unto him, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded in the beginning.

To E. H.

"16th of 4th month, 1818.

"Dear Edward,—It is my belief, that, according to thy own expressions, 'the Master is come,' and coming, (what if I say,) to plead as in old time, with the modern money-changers in the temple, who turn the holy house of Him that is most holy, into 'a den of thieves;' to upset their tables and to scatter their silver and their gold; the 'love' of which, is said to be, 'the root of all evil.' His scourge is, as it were, in his hand; and the buyers and sellers being cast out, the blind and the lame shall yet come to him in the temple, the house of prayer for all nations, and he will heal them. The little children shall yet cry in this temple, saying, 'Hosanna to the Son of David;' and out of the mouths of the very 'babes and sucklings,' whose hearts he hath fed with 'the milk of his Word,' praises shall yet come forth unto Himself.

"It is my belief, and I feel freedom to mention it to thee, that there are or will arise, those who will, in some sense, 'build the old waste places.' I live in the faith that the Truth shall spread; and the number of those that are guided and governed by the teachings of that Spirit, which leadeth into all truth, will be greatly multiplied. Surely there are even now those that 'are left of the captivity,' who 'are in great affliction and reproach;' we may also say, that, in some expectation of the passage, 'the wall of Jerusalem is broken down, and the gates thereof are burned with fire.' May I not also add, that there are, even in this day, those who can in measure adopt a similar language with that of Nehemiah,—'When I heard these things, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.' Surely there are those that can say, 'I arose in the night, neither told I any man what my God had put in my heart to do at Jerusalem: then went I up in the night by the brook, and viewed the wall, and turned back; and the rulers knew not whither I went, or what I did: neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.' There are doubtless some that are ready to laugh these to scorn, and to despise them; and to say, 'what is this thing that ye do?' and I judge there are those that can reply, 'the God of heaven, he will prosper us: therefore we his servants will arise and build.' To such an endeavor to entice the sincere-hearted, and to take them off, by whatever specious pretence, from their watch and work, their unceasing concern and travail for the prosperity of the great cause; I am clearly of the mind that the reply should be, 'I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?' Now the work that is wanted, as far as I have in this

and some other favored seasons had capacity to see, is, a sinking down and bowing down yet lower and deeper than many of us have hitherto humbled ourselves,—even under the government and dominion of the holy seed Christ Jesus; that so we may, through subjection to Him, be led to 'cease from our own works,' and to let Him do and work all things in us according to his own divine will. Wherever this blessed work hath gone forward with strength and beauty, wherever this constraining power has been fully and faithfully given up to, I believe a necessity has been sooner or later felt, to make a full surrender and sacrifice of every thing, which the law written in the heart may call for.

"From one, who is much more often than otherwise, plunged into the depths, and who finds himself yet weaker and weaker in himself to will or to do any thing as of himself, but is at times favored to see still greater necessity for a daily waiting upon the Lord, that so his will may be daily known and done through his Spirit, which brings into and preserves in a watchful, weighty frame of mind at all times,—and who is, with feelings of affectionate regard,

Thy friend,
(To be concluded.)

J. B."

Selected for "The Friend."

Yellowstone River—its Hot Springs, Geysers, and Natural Scenery.

(Continued from page 389.)

The following interesting report was made by Mr. Carrington:

"We arrived at the mud-geysers ten minutes after 9 o'clock, A. M., July 1st. The pool was calm, with the exception of the little boiling bubbles that are always on its surface. In circumference it measures nearly 100 feet. While selecting a place to camp, unsaddling our horses, &c., we heard a loud, hissing noise, as an escape of steam. Hurrying to the geyser, I saw a wave about three feet in height rise and die away to the left; three similar ones followed in quick succession. It then, with a dull, heavy sound, accompanied by dense columns of steam, suddenly burst up to the height of 20 feet. It continued in action for the space of fifteen minutes, when it ceased flowing as suddenly as it had commenced. The average height of this flowing was about 15 feet, although some jets reached fully 30. Five minutes after the eruption, the pool measured 25 feet in circumference and 3 in depth, where before it was 100 feet in circumference and 11 in depth. Ten minutes after (at 9.45 A. M.) I noticed that it was slowly commencing to rise again. It continued to do so until twenty minutes after one, (1.20 P. M.) when it began to boil near the centre, a black formation making a ring around the boiling part. This boiling gradually increased in violence, lasting twenty minutes; it then suddenly stopped, and a wave 2 or 3 feet in height arose, dying away to the left, and the flowing then took place as before described. Average height of this flowing, 15 feet; duration, 20 minutes.

"This rising, falling, and overflowing took place eight times in twenty-four hours, the circumstances connected with each one being almost exactly the same. Appended below is a table of the time and length of flowings:

"Time of flowings.

"Arrived at 9.10 A. M.

"First flowing, 9.20 A. M. to 9.35 A. M.; length, 15 minutes.

"Second flowing, 1.30 P. M. to 1.50 P. M.; length, 20 minutes.

"Third flowing, 5 P. M. to 5.15 P. M.; length, 15 minutes.

"Fourth flowing, 8.30 P. M. to 8.50 P. M.; length, 20 minutes.

"Fifth flowing, 12.30 P. M. to 12.45 P. M.; length, 15 minutes.

"Sixth flowing, 4. A. M. to 4.15 A. M.; length, 15 minutes.

"Seventh flowing, 7.30 A. M. to 7.45 A. M.; length, 15 minutes.

"Eighth flowing, 11 A. M. to 11.10 A. M.; length, 10 minutes.

"Total length of time, 26 hours. Aggregate time of flowings, 3 hours and 15 minutes and 37½ seconds."

On the 28th of July we arrived at the lake, and pitched our camp on the north west shore, in a beautiful grassy meadow or opening among the dense pines. The lake lay before us, a vast sheet of quiet water, of a most delicate ultramarine hue, one of the most beautiful scenes I have ever beheld. The entire party were filled with enthusiasm. The great object of all our labors had been reached, and we were amply paid for all our toils. Such a vision is worth a lifetime, and only one of such marvellous beauty will ever greet human eyes. From whatever point of view one may behold it, it presents a unique picture. We had brought up the frame-work of a boat 12 feet long and 3½ feet wide, which we covered with a stout ducking, well tarred. On the morning of the 29th, Messrs. Stevenson and Elliott started across the lake in the Anna, the first boat ever launched on the Yellowstone, and explored the nearest island, which we named after the principal assistant of the expedition, who was undoubtedly the first white man that ever placed foot upon it.

Our bark, whose keel was the first to plow the waters of the most beautiful lake on our continent, and which must now become historical, was named by Mr. Stevenson in compliment to Anna L. Dawes, the amiable daughter of Hon. H. L. Dawes. My whole party were glad to manifest, by this slight tribute, their gratitude to the distinguished statesman, whose generous sympathy and aid had contributed so much toward securing the appropriation which enabled them to explore this marvellous region.

Usually in the morning the surface of the lake is calm, but toward noon and after, the waves commence to roll, and the white caps rise high, sometimes four or five feet. Our little boat rode the waves well; but when a strong breeze blew, the swell was too great, and we could only venture along the shore. This lake is about twenty-two miles in length from north to south, and an average of ten to fifteen miles in width from east to west. It has been aptly compared to the human hand; the northern portion would constitute the palm, while the southern prolongations or arms might represent the fingers. The map itself, which shows all the soundings, will best convey to the eye of the reader its peculiar form. There are some of the most beautiful shore-lines along this lake that I ever saw. Some of the curves are as perfect as if drawn by the hand of art. Our little boat performed most excellent service. A suitable frame-work was fastened in the stern for the lead and line, and with the boat, a system of soundings was made that gave a very fair idea of the average depth of the

lake. The greatest depth discovered was 300 feet. It is fed by the snows that fall upon the lofty ranges of mountains that surround it on every side. The water of the lake has at all seasons nearly the temperature of cold spring water. The most accomplished swimmer could live but a short time in it; the dangers attending the navigation of such a lake in a small boat, are thereby greatly increased. At certain seasons of the year, the waves throw upon the shore a windrow of drifted vegetation. Frequently, after a strong wind, the water of the entire border of the lake for several yards from the shore will be filled with minute fragments of vegetation broken by the waves, rendering the water impure. Several species of plants grow far out into the deep waters, and I have seen them growing thickly on the rocks at the bottom 10 to 20 feet in depth. We were able to discover but one species of fish in the lake, and that was trout, weighing from two to four pounds each. Most of them are infested with a peculiar intestinal worm, which has been described by Dr. Leidy, in a subsequent portion of this report, as a new species, under the name of *Dibothrium cordiceps*. I directed Campbell Carrington, naturalist to the expedition, to prepare the following notes on this subject:

The Trout of Yellowstone Lake.—"Although I searched with diligence and care in the neighboring streams and waters around the Yellowstone Lake, I was unable to find any other species of fish except the salmon-trout; their numbers are almost inconceivable; average weight, one pound and a half; color, a light-gray above, passing into a light-yellow below; the fins, all except the dorsal and caudal, vary from a bright-yellow to a brilliant orange, they being a dark-gray and heavily spotted. A curious fact, and one well worthy of the closest attention of an aspiring ichthyologist, is connected with these fish, namely, that among their intestines, and even interlaced in their solid flesh, are found intestinal worms, varying in size, length, and thickness, the largest measuring about six inches in length. On cutting one of these trout open, the first thing that attracts your attention, are small oleaginous-looking spots clinging to the intestines, which, on being pressed between the fingers, break and change into one of these worms, small, it is true, but nevertheless perfect in its formation. From five or six up to forty or fifty will be found in a trout, varying, as I said before, in size, the larger ones being found in the solid flesh, through which they work their way, and which, in a very short while, becomes almost putrid. Their number can generally be estimated from the appearance of the flesh itself; if many, the trout is extremely poor in flesh, the color changes from the healthy gray to a dull pale, it swims lazily near the top of the water, losing all its shyness and fear of man; it becomes almost savage in its appetite, biting voraciously at anything thrown in the water, and its flesh becomes soft and yielding. If, on the other hand, there are few or none, the flesh of the fish is plump and solid, and he is quick and sprightly in all his motions. I noticed that it was almost invariably the case when a trout had several scars on the outside of his body that it was free from these worms, and I therefore took it for granted that the worms finally worked their way through the body, and the flesh, on healing up, leaves the

scars on the outside; the trout, in a short while, becomes plump and healthy again. The only way that I can account for the appearance of these worms is, that the fish swallow certain bugs or insects, and that the larvae formed from them gradually develop into the full-grown intestinal worm. But even if this explanation of their appearance was received does it not seem a little strange that while all the fish above the Upper Falls are more or less affected by them, that below and even between the Upper and Lower Falls such a thing as wormy trout is never heard of. Being unable, with my limited knowledge of ichthyology, to arrive at any definite conclusion in regard to their appearance, I submit the above facts to those who are more learned than myself in this most interesting branch of natural history."

(To be continued.)

Thomas C. Upham.

It is full twenty years since a rap at my door in London opened to my view the tall slender figure of Professor Upham (clad in a long, brown surtout, which after years made very familiar,) his well-rounded features all aglow with kindness, and his benignant eyes smiling through ungainly spectacles, as he approached, with hesitating step and speech. He had come to inquire about the conditions of a journey to the East. He was almost thirty years my senior, and I had not yet outgrown my student awe of a professor, as incapable of familiarity, to which was added a vague dread of a philosopher of "the higher life," as being too far above the common-places of ordinary mortals to prove companionable in travel. Yet his countenance was so winning, and the childlike simplicity of his spirit so loveable, that, without his proposing it, we there entered into an arrangement through which we visited together the chief places and personages of Europe, and went in company up the Nile, and through the desert and Palestine, occupying the same boat, the same room, and sleeping under the same tent; and the intimacy of that journey cemented a friendship for life. It gave a genial interpretation to the proverb, "To know a man you must travel with him."

Before that meeting in London I had seen Professor Upham but once; and then he had come with what seems to be the constant but unsolvable question of the American professor—how to raise money to sustain his college. He was the most artless beggar I ever knew, and perhaps for that very reason was one of the most successful. Instead of thrusting before me a subscription book, with a dictatorial demand or a pertinacious appeal for immediate co-operation, he would begin in a slow and timid way to allude to Bowdoin College as a nursery for Congregational orthodoxy in Maine, which might be secured to that end if the orthodox would fully endow it; since in that event the Unitarians would honorably concede to them the control of its administration. Then he would modestly say that he had given so many thousand dollars to this object, and the Lord seemed to have called him to this work, and he had faith that "the friends" would make it sure; that Mr. Lawrence, out of his abounding liberality had promised thus and so, and "a plain farmer down in Maine" had given so much. Seeming now to forget his errand he would expatiate upon some theme of philosophy, faith,

practice, exhibiting the strength of his intellect and simplicity of his heart; and, without asking for money, would go away by your subscription.

He came to me for an introduction to David Hale. Now, if Mr. Hale had a prejudice that was absolutely unconquerable, it was against all manner of endowments. He feared their perversion, and the consequent abuses, and was wont to say: "Let every generation look out for itself." So all that I ventured upon was a warm personal introduction of Professor Upham, who presently returned with Mr. Hale's check for five hundred dollars. When I thanked Mr. Hale for his gift, he said, emphatically: "I did not give anything to Bowdoin College, for I do not believe in endowments; but I had such a respect and admiration for Professor Upham that I gave him five hundred dollars, to do what he had a mind to with it." There could hardly be a better comment upon Professor Upham's character and influence. He so impressed men with the strength of his faith and the sincerity of his goodness that they were ready to confide in his plans.

And yet, with the exception perhaps of candor, there never was a man more untrilled in practical affairs. At the interview in London he showed me as a basis of credit an order for fifteen hundred dollars, from Messrs. Harper & Brothers, upon a London publisher. Nothing could have been more substantial in London. So I advised him to let it cashed, and then open a credit with a banker who had correspondents in the East. In Cairo the good Professor came to me in great tribulation, saying he must give up the journey and go home, for he was entirely out of money. "But it is not possible that you have so soon used up fifteen hundred dollars?" "Oh! no. I have that order from the Harpers; but the banker here told me he could not exchange it." Of course, a banker in Egypt could not be expected to negotiate a business note between merchants of New York and London, with whom he had no business relations and of whose standing he had no knowledge. Luckily, I found an American traveler of ample means, to whom the name of the Messrs. Harper was as good as gold; and he kindly consented to take the note and advance its value. Then how the Professor did expatiate upon the beauty of living by faith, and the goodness of the Lord in caring for his children! "But, my dear Professor, is this faith for you alone? Is not the true life of faith for all believers alike? And, if your friends here had not exercised a little forethought, would faith have cashed that order and provided for your journey?" "Oh! no doubt the Lord would have found some way." And so, though the philosophy failed, the faith held out. And how beautiful it was to walk by the side of that simple, child-like faith upon the banks of the Nile, where Abraham and Joseph had trusted in the God of Israel; in the desert of Sinai, where Moses and Elijah had listened to His voice; and by the Sea of Galilee, in the Garden of Gethsemane, and upon the hill of Bethany, where the Son of Man had taught, had suffered, and was glorified.

Professor Upham's faith had that creative power which reproduces persons and events with a living reality. He not only realized that Abraham, Joseph, Moses, Elias had been here; that John and Peter and Jesus had been

here; but he peopled the valley, the desert, the fastnesses of the mountains with their living presence, and walked as in conscious communion with patriarchs and prophets, with apostles and confessors, and, above all, with the Son of God. He even had a weakness for the traditions of the monks; and nothing could so disturb his equanimity as the production of Dr. Robinson's inexorable "gradgrind" array of facts to prove that Jesus was not born in the cave at Bethlehem, was not transfigured on Mount Tabor, and was not crucified upon the site of the Holy Sepulchre. Our good Professor would not disturb the simple faith of those who believed in the identity of the Holy Places. He preferred to enjoy the associations which tradition had gathered about such localities; and he had even a kindly judgment for the monks who retailed their fables.

Yet his practical philanthropy was stronger than his propensity for meditation. He loved man; loved all men; was charitable toward the foibles, failings, errors of others, and liberal toward their beliefs. He saw something good in every man. His heart went out in sympathy toward every object of pity. The beggars everywhere marked him as their victim, and more than once I was obliged to repress a generosity that would have made him bankrupt before the end of the journey.

His soul was in the fullest sympathy with the noble in human character and the heroic in human history. The prison of a martyr, the grave of a hero would move him to the loftiest eloquence. Never can I forget the pathos with which, in the valley of La Tour, the grave of so many Waldensian martyrs, he recited Milton's sonnet:

"Avenge, O Lord! Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold.
Their martyred blood and ashes sow
O'er all the Italian fields."

The career of Moses called forth a like enthusiasm in the solitude of the desert; and I think the Professor forgave Dr. Robinson's iconoclasm of traditions in view of his identification of Sassafah as the true Sinai, when we stood together upon that summit, with the vast plain before us, and read aloud "all the words of the Law."

Dr. Upham's impressions of the journey are recorded with the pen of the poet in his volume of Letters. Weak and weary though he was, he was continually writing; yet so reticent was he about himself that no one could have been more surprised than his fellow travellers at the appearance of this goodly volume. It well reflects the combination of the objective and the subjective in the operations of his mind; and, while it abounds in beautiful sentiments and descriptions, it is also a spiritual autobiography.—*The Independent*.

THE FRIEND.

EIGHTH MONTH 3, 1872.

The great work to be wrought out by the religion of Christ is the creation of a new and heavenly creature out of the fallen and corrupt child of Adam; who by the transgression of his progenitor has been made an inheritor of the evil propensities and frailties that betray into sin and alienation from his Creator; and who having no good thing in himself, that is in his flesh, hardly gains the

age of moral responsibility, without violating the divine law, and incurring the sentence of spiritual death for sin.

The simple statement of these truths, conveys conclusive evidence of man's lost and hopeless condition if left to himself, and that he can no more effect the necessary transformation from his natural condition to a state acceptable in the sight of infinite purity, by any power or wisdom pertaining to himself, than he can by his own unaided physical strength lay hold of himself and lift his body to the sky.

But Christ, who though he took not on himself the nature of angels but the seed of Abraham, when He came to seek and to save this poor lost creature, was free from all taint of corruption, and for the accomplishment of the mighty work, had the fulness of the godhead dwelling in him bodily. He not only opened the way for reconciliation between the fallen, sinful workmanship of his hands, and his offended, infinitely pure Father, but by fulfilling the requirements of the immutable law of divine justice, and in the extension of infinite mercy, perfected salvation for all who would accept it on the terms laid down in his gospel. Having made the sacrifice of himself for the forgiveness of sin, and purchased for every one that cometh into the world a measure or manifestation of his own holy Spirit, by the same power with which He in the beginning created every thing that is made, He works out the transformation of the corrupt, earthly nature of man into his own heavenly nature, and clothes the soul that receives and obeys him, with the righteousness which fits it for entrance into heaven, and with the gifts and graces that render it capable of enjoying the company of saints and angels.

This is not done, however, unless we allow him,—the beginner and finisher of the saint's faith—to come into the heart and thoroughly purge out its inherent and acquired corruption, by the one saving baptism of the Holy Ghost and fire; producing repentance for past sins, raising an effectual cry for a part in the forgiveness purchased by his acceptable sacrifice on Calvary, and carrying on and perfecting the new birth unto holiness.

We are therefore free agents, and may choose or refuse participation in this great salvation. The naturally proud heart revolts at the idea of its vileness, and man's utter helplessness in the work of regeneration; and our evil propensities prompt us to shrink from the denial and abasement of self, and to refuse to bear the suffering and humiliation that attend its crucifixion, and the setting up and establishment of the government of Christ in its place. Hence the many attempts to substitute something else than the needful thorough work of the Spirit that searcheth all things, and to build up a system on the basis of education, tradition, intellectual belief, or formal rites contrived and prescribed by men. But neither these, nor study and research can guide into the strait and narrow highway of holiness. Nothing short of the Light of Christ in the heart can give a knowledge of its natural darkness and corruption, nothing but obedience to the requisitions of this light make man willing to become a fool for Christ's sake, so that he may be found in him, not having his own righteousness but that which is by living faith in him.

The exhortation of that experienced servant

of the Lord, Isaac Penington, given forth under a sense of religious duty to his fellow probationers in that day, is therefore yet apt and appropriate now. "All people upon earth who love your souls and have any true secret pantings after God, look to the nature of your spirits, and look to the nature of those things ye let into your minds, lest ye take death for life, error for truth, and so sow to yourselves corruption, and rear up a fabric in mystery Babylon, which will be turned into desolation and utter ruin by the power of Life from Zion. * * * There is nothing whereof Zion is built, but the *likeness* of it is in Babylon. And the likeness is very taking, even more taking to that eye which is open in men, than the truth itself. The truth is a plain simple thing; it is not gaudy in appearance; its excellence lies in its nature. But the *appearances* of truth, which Satan paints, are very gaudy, very glorious, *seemingly* very spiritual, very precious, very sweet. They many times ravish that understanding and those affections that are out of the life."

"The way to life is very difficult, yea impossible to that part in man which is so busy in willing and running towards life; but it is as easy on the other hand, to that which the Father begetteth, raiseth up and leadeth. The wayfaring man, though a fool, shall not err therein. The wisest and richest merchant in Babylon cannot set one step in it; the least child in Zion cannot err there. Therefore know that in thyself, to which it [this way] is so hard, and know that which God hath given thee, which will make it easy."

SUMMARY OF EVENTS.

FOREIGN.—Juarez, President of Mexico, died on the 18th ult., from heart disease, aged 65 years. He was an Indian of the pure aboriginal stock, and was regarded as the most able and successful ruler Mexico has had during the past half century. The Presidency will devolve upon the Chief Justice of the Supreme Court, Lerdo de Tejada, until Congress shall order an election to fill the vacancy. The revolutionary movements in Mexico are believed to be virtually at an end for the present.

There has been a discussion in the British House of Commons, upon the subject of the arrival of French Communists in England, during which a significant question was put to the government by Sir Robert Peel, who after noticing the fact that Germany had expelled the Jesuits, asked the Premier whether the government intended to enforce that section of the Roman Catholic Relief Act of 1829, which provides for the banishment from England of all members of the Jesuit Society. Gladstone, in reply, said the subject was an important one, and must be taken into serious consideration by the government; and added, that though the law in question was now nearly half a century old, no steps had ever been taken for its enforcement.

The price of coal has advanced in England. Every thing connected with the coal trade is higher, and importation of coal from Belgium has commenced.

A London dispatch says, that the Geneva Board of Arbitration will not be able to close its labors within a shorter period than three or four months. The English agent pleads that his government did every thing that it was possible to do within the limit of the laws and constitution to prevent privateers from leaving the ports of Great Britain.

The French Assembly has passed the entire tariff bill of the government by a large majority.

The French government contemplates the resumption of diplomatic relations with Mexico.

King Amadeus of Spain, has recently visited a number of the principal cities and met with a favorable reception.

Advices have been received in Madrid stating that the principal bands of Carlists in the north have all been defeated and dispersed.

The German government has taken measures to improve the harbors of Hamburg, Bremen and Lubek, so that vessels of the largest class can enter and depart without delay from inadequate depth of water.

The present population of Prussia, according to the recent census, is twenty-four millions, six hundred and forty-two thousand three hundred and eighty, an increase of 2.80 per cent. over that of 1867.

A St. Petersburg dispatch of the 24th says: The accounts from various portions of Russia show that the cholera scourge is abating its violence throughout the empire, a considerable decrease in the rate of mortality being reported. The number of deaths occurring from this cause in this city during the past week were 126, in Moscow 32, and in Odessa 84.

The *Journal* of St. Petersburg publishes an imperial decree dismissing from the diplomatic service of the empire Catacazy, former Russian Minister to the United States, and lately stationed at Paris.

The *Journal* states that the publication by Catacazy of his pamphlet in relation to his imbrolio with Secretary Fish was entirely without the knowledge and against the will of the Imperial government.

The *Swiss Times* of the 29th says, it is in a position to confirm the report now current that the Tribunal of Arbitration has decided in favor of the United States in the case of the privateer Florida, on the ground that the British Government did not use sufficient precautions to prevent the departure of that vessel from the English ports.

A Paris dispatch of the 29th, announces the success of the new French loan of three milliards of francs. Six or seven times the amount needed has been offered. Subscriptions have been received from Germany alone for the entire amount.

A Berlin dispatch says that the Emperor of Russia is expected at Berlin on the 6th of Ninth month, on a visit to the Emperor of Germany.

The Pope will shortly issue an encyclical letter declaring the Armenian Catholics to be separated from the Church of Rome, and placing them under the ban of major excommunication.

London, 7th mo. 29th.—U. S. 5-20's, 1862, 91½; do. 1865, 92½; 10-40 5 per cents, 89½.

The Russian Empire, according to a recent census, has a total population of 81,500,000. Of this number 61,420,000 are living in European Russia, 5,319,353 in Poland, and 1,791,911 in Finland.

Gold mining in Australia, it is reported, is in a prosperous condition, although the working miners have decreased in a steady ratio from 108,532 in 1860, to 58,279 in 1871. The average annual earnings of the miners have, however, increased, being \$381 in 1860 against \$447 in 1871. The decrease in the number of miners is attributed to the fact that many of them have become engaged in agricultural and other pursuits. The rise in the earnings is accounted for by the great extension of quartz mining, which is a much more profitable and permanent employment than the old system of alluvial digging.

It is stated that W. E. Gladstone, the British Prime Minister, will make a tour of Ireland in the fall. He will be accompanied by John Bright, Earl Spencer, and Richard Douse, the Irish Solicitor General.

UNITED STATES.—*Miscellaneous.*—The deaths in New York last week were 791.

In Philadelphia there were 530 interments, including 291 children under two years. There were four deaths of small pox, 9 sunstroke, 9 drowned, 18 inflammation of the brain, 27 debility, 20 cholera and cholera morbus, 164 cholera infantum, and 19 old age.

The Nicaraguan Exploring Expedition, whose members have arrived in New York, report that the construction of a canal through Nicaragua, from the Atlantic to the Pacific, is found to be almost impracticable.

The estimated value of vessels belonging to or trading at ports in the United States, reported totally lost or missing during the six months ending 6th mo. 30th last, is \$4,990,000. The value of the shipping lost in the corresponding time, 1871, was \$5,013,000.

The letter carriers of the United States delivered during the Sixth month the following number of mailed letters in the cities named: New York, 2,253,893; Philadelphia, 1,103,879; Chicago, 1,091,664; St. Louis, 803,651; Boston, 488,643; Baltimore, 385,996; Cincinnati, 366,871; Detroit, 254,336; Buffalo, 227,560; Cleveland, 224,990; Brooklyn, 217,996; Louisville, 215,502; Albany, 191,266; Milwaukee, 166,768; Rochester, 161,986; Indianapolis, 157,427; Washington, 148,392; New Orleans, 129,080; Richmond, 94,920.

The following is an official statement of the deposits and coinage at the Branch Mint at San Francisco during the fiscal year 1871-72: Gold deposits, value \$25,351,270 74; silver deposits and purchases, value, \$1,039,822 34. Total deposits, \$26,391,093 17. Gold coinage, \$17,790,000; silver coinage, \$955,500. Total, \$18,745,500. Unparted bars, \$7,736,580 26. Total value, \$26,482,080 26.

There are now 60,852 miles of railroads in the United States, costing in round numbers \$3,000,000, or one-half more than the funded debt of the United States. The average cost of the railroads constructed in 1871 was 7453 miles, against 4999 in 1870. Illinois possesses more miles of railroad than any other State in the Union. Pennsylvania second and N. York third.

The steamers running between New York and Europe in 1871, were one hundred and five in number, with an aggregate measurement of 282,150 tons. The Cunard line has twenty steamers, with an aggregate measurement of 53,412 tons, the Inman line six steamers of 36,643 tons.

The report of the Michigan Central Railroad shows that of 1,308,860 passengers carried over the road last year, not one was injured.

The Markets, &c.—The following were the quotations on the 29th ult. *New York.*—American gold, 111 U. S. sixes, 1881, 117½; ditto, 10-40, 5 per cents, 111 Superfine flour, \$5.30 a \$5.75; extra, \$6.10 a \$6.40 finer brands, \$6.50 a \$10.75. No. 1 spring wheat, \$1.51 a \$1.53; No. 2 do., \$1.47 a \$1.50; winter wheat, \$1.60 a \$1.65; amber western, \$1.65 a \$1.73; white wheat, \$1.80 a \$1.90; old red, \$1.78; new southern red, \$1.60 a \$1.65. Yellow corn, 62 cts.; mixed, 61 cts. White oats, 42 cts. Canvassed western hard, 16 cts. Lard, 9 a 9½ cts. Clover-seed, 11 a 11½ cts. Timothy, \$3.50 a \$3.75 per bushel. About 2,400 beef cattle were sold at the Avenue Drove-yard extra at 7½ a 7¾ cts. per lb. gross; fair to good, 6 a 6½ cts., and common 4 a 5½ cts. Sheep sold at 5 a 7 cts. per lb. gross. Receipts 10,000 head, and corn fed at \$7.50 per 100 lbs. net.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward.) Philadelphia.—Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 19th of Fifth month, at his residence near Salem, Ohio, WILLIAM DARLINGTON, in the fifty-eighth year of his age, a valued member of Salem Monthly Meeting. He bore a short but severe illness with patience and resignation; and his family and friends have the comfortable assurance that his end was peace.

—, on the 27th of Fifth month, 1872, at the residence of his son in Starksboro, Addison Co., Vermont, CHASE PURINTON, in the eightieth year of his age, a member of Starksboro Monthly and Lincoln Particular Meeting. Our aged Friend was long a recommended minister and a firm upholder of the principles, doctrines and testimonies of ancient Friends.

—, at Westtown Boarding School, Seventh month 5th, 1872, after a short illness, HOWARD, son of John and Sarah H. Thomas, of New Garden, Chester Co., Pa. aged eighteen years. It is the testimony of his parents that this dear young Friend had been an obedient and exemplary child. When at his home it was observed to be his practice, after the duties of the day had been performed, to withdraw for a time from the family circle. On being asked by his father how he was employed at these times, his reply was that he was engaged in prayer. While at the school, during the last of the present session, it was known to his schoolmaster that he daily spent a portion of his time at his seat either in the collecting or school room, in solemn retirement. His conduct at the school was at all times marked with propriety and careful conformity to the rules of the institution. After he was taken sick he remarked to his attendant, that he was going to his home above; and at another time, looking up with a smile said he felt a peaceful mind. During the last few hours of his life, he had not the entire use of his reason, but even then, his expression was in the language of prayer to his heavenly Father for forgiveness of himself, his friends, caretakers and others who were about him, thus showing where his hope and trust were centered. His relatives and friends are consoled under the well-grounded belief that his prayers were mercifully regarded, and that he was granted an entrance into one of those mansions prepared for those whose robes are washed and made white in the blood of the Lamb. "Blessed are those servants whom the Lord when he cometh shall find watching."